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On the War in Greece.

"You have your Pyrrhic dance as yet :
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The pulber and the maulier one?"—LORD BYRON.

PREFACE.

To the author of the following pages, those pamphlets appear useless, which are written to prove that the Greeks have a right to take up arms; he thinks they rather want instruction how to use them.—This he has been tempted to offer, rather because the subject is untouched by others, than from an over confidence in his own ability. He expects credit for his motives, and criticism for his execution.

The Greek character, at the present moment, is unjustly said to be innately bad; it is rather like a tract of rich uncultivated land, where numbers of noxious weeds shed their baneful influence on all around, owing their destructive luxuriance even to the excellence of the soil which they injure.

Greece has never been well governed; and for ages this highly-gifted country has been a prey to misfortune. First she was divided into small states, and the least approach to any thing like good government among them, evinced how easily the Greek character received the stamp its rulers sought to impress.

What mighty men, and what vast works were produced by those small states of Greece! but the very smallness of these states, this very division of Greece, was a political sin against the people, for which no excellence of nature could compensate. The variety of character, produced by variety of governments, kept up strongly-defined provincial interests and feelings, while it destroyed national ones, thus turning the genius and vigour of the Grecian character against itself. In those ages, then, Greece was unfortunate. Was she better in those that succeeded? United in one great country, under an emperor, she might have been better, but she was worse: her misfortune was to fall a sacrifice to religious fanaticism: the mild spirit of christianity lay dormant, and, clothed in its stolen mantle, the demon of intolerance sallied forth to destroy the Greek and Roman empires. The emperor Julian, acting in the dictates of the religion which he scorned, for a moment checked the wide wasting madness of polemics: till after many changes of fortune, in all of which a bad system of government was conspicuous, the Greek empire finally fell in the fifteenth century, and from that period she has suffered from her Turkish conquerors, all the misery human nature can feel: nationally and individually the Mahometan has inflicted all the ills of slavery upon the Greeks.

Thus oppressed by the evil of petty dissensions in the first ages, by those of religious fanaticism in the next, and by the most cruel slavery in the last, how, I ask, could the Greek character, with all its native excellencies, be other than it is; that is to say, full of those faults, that a constant civil and religious persecution create, rendered great in proportion to the natural energy of the people?

Let us see what men the three periods produced; in the first, and happiest, Greece, under all her disadvantages, gave us masters in the arts and sciences.

In the second, however detestable the religious quarrels, and however bad the general government, neither priests, nor sol-

dlers, nor statesmen, were wanting, who possessed great courage and great talents, and also great energy in the application of those qualities: numbers of the saints of those days were Greeks, and although the rectitude of their conduct may be argued, they were unquestionably men of commanding intellect.

The third period has given proof that the modern Greeks are worthy descendants of their great ancestors.

The Turkish sway has not, in four centuries, been able to eradicate from Greece, religion, patriotism, learning, courage, or industry; and she still maintains large tracts of country yet unconquered. At this moment she is full of men highly endowed, and a powerful and general thirst for knowledge has filled the universities of Europe with Greek students, supported by the patriotic aid of their countrymen.

I do not say that the Greeks are pre-eminently industrious, brave, learned, patriotic, or religious; but I do say, that, to possess these qualities at all, is a strong proof of their force of character, to those who know what the Turkish sway has been, and that it still is, with regard to civilization, an exterminating principle.

It is said, that the Greeks lie, that they steal, that they assassinate: be it so; but let it be asked, what can men do that have no protection against conquerors, who, at pleasure, take from them their wives, their children, their fortunes, and their lives?

They will lie, whose destruction follows the truth; they will steal, from whom all has been stolen; they will assassinate, who have no other protection against murderers. There was but one reproach against the Greeks: "Why do you not rise upon your tyrants?" and this reproach they have wiped away; let it not be said, that a great people, struggling sword in hand for freedom, are a debased people; say rather, that those surrounding nations who withhold their aid, are debased. But it is a contest between the light of the nineteenth century, and the remnant of the dark ages; and, although the narrow politics of the day may leave Greece singly to fight the battle of civilization, let her be assured that success eventually is certain, and that the glory will be her own.

Having endeavoured to shew that the Greeks are a suffering, but not a contemptible people, I will state, as far as I am able, the situation they are in at this moment. Oppressed to the utmost by barbarians on the one hand, enlightened on the other; they have risen in arms against their inexorable masters. That the Russian emperor will take possession of Constantinople, and make it the capital of his empire, I think very probable: he has only to consult his own will, for neither the Turks, nor the English, can oppose any effectual resistance. The Turkish government, as we pompously call it, is a phantom, that humbugs no people in Europe but the English, and, but for the countenance given to it by England, must, long since, have vanished: why England tries to back up this spectre, God only knows: it may draw her into a war with Russia, but can be of no use to her, nor can she now be of any use to it. But supposing that the emperor is resolved, like a good christian, to mortify the flesh, and, contenting himself with forcing the Turks to adhere to their treaties with him, lets his hundred thousand men rest on their arms, along the frontier as tranquil spectators, while Turkish and Grecian gladiators fight it out in the arena; supposing this able sovereign, "greater or less than man," so acts, what is then the state of the Greeks?

- 1st. They are far more numerous than their enemies.
- 2d. They possess equal courage.
- 3d. They possess the greatest part of the country, and many large tracts, and some islands where the Turk, even in the day of his strength, never could penetrate; and these form so many impregnable fortresses from which to draw supplies.
- 4th. The Greeks have sailors, the Turks have none.
- 5th. The machine of Turkish government has, in all its subordinate parts, been worked by Greeks, and will go on badly without them.
- 6th. The Greeks are better informed on all subjects than the Turks.
- 7th. They fight, not for civil and religious freedom alone, but for existence; extirpation is certain if they are defeated: whereas the Turks have Asia Minor to retreat into, and only fight for a province belonging to their sovereign.
- 8th. The best troops the Sultan had in his army, are amongst those Greeks now in arms against him; and
- 9th. The Turkish army may have courage and arms, but nothing else, and is not entitled to the name of an army; it is a numerous banditti, so bad, that the last emperor lost his life by an attempt to restore discipline, and introduce the European system among the Janizaries.

Against these nine advantages, may be placed these on the side of the Turks.

- 1st. They have an established government.
- 2d. They hold most of the fortresses.
- 3d. The Sultan may have great command of money if he acts wisely.
- 4th. He has greater means of forging arms, and making gun-powder. A total ignorance of the art of war, and a complete want of discipline, is a disadvantage common to both Greeks and Turks; but the former have the advantage of being aware of their ignorance, and eager to remedy the defect. This feeling is a host of strength on their side. Thus nine points are in favour of the Greeks, and four against them: the matter then resolves itself into this. The Greeks must labour with energy to gain the ascendancy in the four points of their weakness, and to maintain it in the nine of their strength: how to do this is not difficult to shew; it consists in the formation of a civil and a military government: the first to draw forth and regulate the resources of the country, the second to wield them.

Greece, destitute of a constitution, of laws, of an army, is a white sheet on which the legislator, the statesman, and the soldier, may write whatever is good: without customs or prejudices to overcome, he may give to her every thing that the experience of Europe and America has approved. The future ruler of regenerated Greece follows a Turkish bashaw; he finds a people who possess nothing but that courage and genius which first civilized Europe, and who demand from him those laws that first emanated from their ancestors. From Europe, which may be called a magazine of constitutions, and from the immortal Code Napoleon, Greece may choose all that she requires for the re-establishment of a new government, in principles and in detail.

To enter more at length on this subject would be useless and impertinent; I therefore proceed to what is of more immediate importance, while the presence of the Turk leaves the independence of the country to be decided by arms.

- 1st. The formation of the army.
- 2d. The base of operations.
- 3d. The plan of operation.

First. The formation of the army may be divided into four heads; dress, arms, division, and discipline. The dress is a matter of very little importance; the Albanian dress is beautiful and warlike, and for those who cannot get it, there are fig-leaves to be had in most parts of Greece.

The next thing is to arm the Greeks: this must be done with reference to the actual state of affairs; and, under all circum-

stances, I have no doubt but that the pike is the best weapon they can adopt. It can be made by every peasant; it is cheaper than any other; it needs no ammunition but courage; it is used without any instruction; it is terrible in attack, and offensive war is the game for Greece to play: it is termed by Monticuculi, "the queen of weapons."

Marshal Saxe says, "had the last war continued some time longer, the close fight with the pike would certainly have become the common method of engaging; for the insignificance of small arms began to be discovered, which make more noise than they do execution, and which must always occasion the defeat of those who depend too much upon them." And again: "the pike is a slender weapon, thirteen feet in length, exclusive of the iron head, which is to be three square, eighteen inches long, and two broad. The staff must be of deal, hollowed, and covered with varnished parchment, which will be very light, and not being so limber as one that is solid, will be likewise much more useful in action. My opinion in regard to the importance of this instrument is supported by the general concurrence of men of reflection and experience, and the only reasons to be assigned for the disuse of it, are such as have also occasioned the abolition of many other excellent customs of the ancients, by which I mean neglect and indolence;" and Lloyd, one of the ablest military writers of modern times, has this sentence:—"In a war with the Turks, I beg leave to recommend the use of the pike." Of this weapon, the general, who had served against the Turks, was a very great admirer. He gives twelve English feet for its length; this, however, ought to be determined by the rank in which the man stands who carries it. I propose three ranks of pikemen, and, therefore, the length of the pikes should be ten, eleven, and twelve feet respectively; but all these details are secondary considerations. It may be said, in favour of this arm, that it is superior to the bayonet in the charge; and the two most perfect armies in the world, the English and the French, both pride themselves on securing the victory by the charge, which, after all, when well made, is the most powerful exertion of discipline and personal courage. I do not assert that the pike is superior to the musket and bayonet generally, but it is superior to the Turkish musket, that has no bayonet, and would be effectual against a Turkish army that has no discipline. In addition to the pikes, muskets and bayonets might be furnished, as money could be procured to purchase them; the cavalry would be armed with swords and lances; pistols, which abound in Greece, might be given to both services; every exertion should be made to collect artillery, and several of the small four pounders, which are carried on mules, will be very useful, I am well aware that many artillery officers hold these little guns in great contempt; but in a country like Greece, they will have effect in places where heavier guns cannot be brought, and particularly by an inexperienced and ill-equipped corps of artillery, and opposed to so inefficient a train as that of Turkey. However, the Greeks should get every great gun they can lay their hands upon; cannon and pikes will render battles more decisive than the fire of musketry. It has been objected to the pike, that it is not good in a mountainous country; I do not see the force of this objection; if you defend high ground, you may conceal your troops behind the crest of this ground, and cannonade the enemy until he is near enough to be charged. If you attack, the sooner you mount the hill and close with him the better; you are less time exposed to his fire. In retreating, I admit that a musket is a superior weapon, and I propose that one fourth of the army should carry them.

We now come to the division of the army into small bodies: for example, let us suppose seventy-five thousand men armed with pikes, and twenty-five thousand with muskets and bayonets. I would first divide the hundred thousand into five classes, the first consisting of men from five feet two to five feet four inches in height; the second, consisting of men between five feet four inches and five feet six inches in height; say those two classes contained forty thousand; the third should contain all between five feet six inches and five feet eight inches; say these are thirty thousand; the fourth class should include all from five feet eight inches to five feet ten; say twenty thousand of these;

and the ten thousand left, of men five feet ten and upwards, from which class I would take the artillery-men. This new mode of arrangement will benefit the appearance, the movement, and the detail of military equipment.

The next thing is to divide the whole into battalions of one thousand men each, viz. forty battalions of two first class; thirty of the third; twenty of the fourth; and ten of the fifth: two battalions should form one regiment, two regiments a brigade, two brigades a division; and to this last, the name of phalanx might be given, to recall the achievements of that famous body to the memory of the modern Greeks. Each phalanx should consist, as much as possible, of regiments formed of the same class, so as to have large bodies of men of nearly equal stature. As to the proportion of artillery and cavalry, it must be regulated by the number of guns and horses that can be procured.

We come now to the division of each battalion, which should be into ten companies of one hundred men each; each company into two subdivisions; each subdivision into two sections. The battalion should draw up in four ranks, the front rank being musketeers, the three rear ranks pikemen: so formed, each battalion in line would present a front of one hundred and ninety-one yards, including eleven officers, the standards, and their guards: the officers not being covered, would leave an interval between each company, that I think would prove useful, and give a pliability to the line, without a breach appearing in front. As the English book of regulations for the manœuvres of troops is translated into Italian, and possessed by many Greeks, formerly in the British service, no great difficulty will be found in following up this formation, in all the details of that work, allowing for four ranks instead of three, and applying the front rank of musketeers to the skirmishing movements, therein appropriated to the flank companies.

The fourth consideration in the formation of the army, is, that part of discipline which relates to military law; and the best thing that can be done, is at once to adopt the British military code. It is rigid, but it has three things to recommend it to the Greeks. *First*, it has been long tried, and the beautiful discipline of our armies is a proof of its excellence. If another be wanting, it may be found in every field of battle where they have fought. *Secondly*, it is the military code of a free nation, and contains nothing that a people seeking independence need fear to adopt. *Thirdly*, the present connection between the Greeks and English renders it easy to introduce; great numbers of Greeks are acquainted with it, and troops are at hand as models. Should the struggle for independence succeed (and who can doubt that it will?), the alliance between England and Greece will be more strict than that with Turkey has ever been; and great advantage is to be derived from a similarity of discipline, between two armies, which may one day stand side by side in battle. I will conclude this part by saying, that the Greeks will reap great benefit by receiving British officers among them, for the same reason that I advise the adoption of the British military system; but corps of all nations should be formed, as soon as money can be procured to pay them.

To the commander of their armies they must give unlimited power: for unless he can act from himself, there will be no originality, no secrecy, no enterprise, no union, and all the disasters flowing from a military council must follow; for military I suppose it would be, as the madness of suffering civilians to interfere with the movements of an army, probably ended when Sir John Moore's genius saved four-and-twenty thousand British soldiers from falling a sacrifice to the ignorance and presumption of Mr. Frere. Without power to reward and punish, the commander of an army can never give full effect to the courage of his troops.

Secondly, the base of operations, which is a technical term for that spot, or tract of country, from which an army departs to the attack of an enemy; from which it receives its supplies when advancing, and which, by its natural or artificial strength, admits of easy defence in case of a reverse.

The Isthmus of Corinth, I think, answers these purposes; it might be strongly fortified and cut through, and the Greek force,

leaving the contemptible garrisons of the Turks blockaded in the strong natural fortresses of the Acrocorinthus, Napoli, and others of inferior strength, where they must soon surrender for want of provisions, might pass the Isthmus, secure of a retreat behind their lines, and of the produce of the Morea for their subsistence, which would be easily collected by their innumerable coasting vessels, as well as by land.

I would, however, take and fortify Patrass, and the castle of the Morea, neither of which could make a serious resistance against a regular attack, with a tolerably well-served artillery. As I subjoin some particular observations on the defence of the Isthmus of Corinth, at the end of this pamphlet, I shall not dwell on its strength here. It may be objected to this base of operations, that although it is strong by land, it may be turned by sea; to which I reply, that while the Greeks are so strong at sea, and that the Morea is filled with a population in arms, no force could be landed that would have sufficient strength to keep the field; and it must always be held in remembrance, that Turkish ships are manned with Greek slaves, and cannot therefore act with the effect proportioned either to their size or number. Besides thinking the Turks too weak to invade the Morea, I believe that their doing so would do good rather than harm, as it would divide their forces, and weaken the defence of their capital; for the army they landed in the Morea could not conquer it, though it might besiege the guard of the Isthmus. But the Greek army might take Constantinople: the first might do some mischief, the last would finish the war.

Thirdly, the plan of operations. What the numbers of the Greek army would be, I cannot say; but I suppose I shall not exaggerate, if I conclude that fifty thousand men can advance from the Isthmus, leaving twenty thousand in charge of the lines, and to besiege the Acrocorinthus, which as it does not, in its present state, cut off the communication with the Morea, and must inevitably fall in the sequel, is not an object of primary importance; but as I would in no case leave the Isthmus with a less guard than twenty thousand men, this force might employ itself against the Acrocorinthus, and in the drill of the numerous recruits that would join. It is to be recollected, that I speak of all Greece having risen, and, therefore, in taking seventy thousand men to act with, I imagine that I assume fewer than have actually taken up arms. I suppose, then, that the army has fortified, and is on its march through the Isthmus: what is the object of the next operation? *to attack the Turkish army as soon as possible*: because, the farther from Constantinople the battle takes place, the greater will be the difficulty of the enemy's retreat should he be defeated, while that of the Greeks would be less.

With regard to the ground merely, the country is so strong, that no doubt a Turkish force might defend every inch, from the Isthmus of Corinth to Constantinople; but as the Greek army would have the population in its favour the whole length of this road, the Turk would have great difficulty in preserving his communication with Constantinople; his supplies by sea would be precarious, and liable to be intercepted by the enemy.

If the Turkish general directed his march against the Isthmus, his right flank would be exposed to the Albanians, and if his operations were directed against these hardy mountaineers, the army from the Morea would threaten his left. If he assembled his army on the left banks of Peneus, fortifying Tricalá and Larissa; the Greek army, having secured and fortified Lepanto, could, if the Turkish position was too strong to be attacked, pass in one column to the western side of the Pindus, and, reinforced by the Albanians, turn the enemy's right by a rapid march, fall down from the mountains towards Salonica, and force him to give battle: so that whether he acts offensively, or takes up a defensive position, he will be attacked in flank and rear, and obliged to fall back in time, or cut his retreat into Macedonia through the Greek army. If he assembles his army in a defensive position at Salonica, or at any other place on the great road between that and Constantinople, he will leave the north roads by Philippopoli and Adrianople open to the Servians, Bulgarians, and Wallachians, who will be able to assemble in large bodies, there being no troops to keep them in subjection; these people will move upon his rear. Under such circumstances, would the

Turkish general risk a battle if he could avoid it? I think not: the peasantry of Rometia and Macedonia would alone render such a position untenable.

Say that he divides his army, placing one half on the coast road, and the other at Sophia, Philippopoli, or Adrianople, the whole Greek army would attack half the Turkish army; if the Greeks were defeated, they would retire on fortified defiles and among friends; but if the Turks were beaten, as would probably be the case, they would retreat, pursued by a victorious enemy, and finding every pass in the hands of an enraged populace, as good soldiers as themselves, and animated by the victory gained by the army of their countrymen.

The difficulties attending such a retreat would destroy a more regular army than that of Turkey.

If I am justified in this general view of the subject, it is evident that the Turks must retire without fighting, to some position where their flanks would be secure, where they could cover their capital, and which would probably be very close to it. As they could not be starved, the best thing would be to attack them, for the following reasons: 1st. Twenty or thirty thousand Greeks are in Constantinople, who, in the moment of attack, might be able to render no small aid. 2d. Much treasure would be daily moved over to Asia. 3d. A battle must be fought at last, and every moment would add strength to the Turkish position. 4th. A defeat would not be ruin to the Greeks, as defensive positions would have been previously prepared, and Adrianople fortified, as well as all the fords of the Mariza. A retreat through a strong and friendly country would not be very disastrous or of long continuance: in short, one great battle would be necessary, and would probably finish the war, by hoisting the Greek standard on St. Sophia.

Such appear to me to be the general principles on which the Greeks should act: it is true that they want money and foreign aid, but let them recollect that governments feel no gratitude, and act on no principles of honesty; that seldom have nations been aided by a foreign army, without having been subjugated by it, unless the nation so aided happen to be too powerful for its faithless allies. Spain was betrayed by France, who thought herself able to take possession of that country; but the loss of three hundred thousand of her best troops, convinced her to the contrary, and taught England that she could not play the same game. Had it not been for this lesson, the crowns of Spain and Portugal would, probably, have been added to that of Great Britain, under as plausible pretences as are used in the appropriation of the territories of Indian legitimate sovereigns. I do not find fault with the practice: the Indians may be more happy under our Company's government, than under their native despots; and the Spaniards could not lose by having the greatest monarch in the world, instead of their beloved Ferdinand: I only mean to say, that such are the principles on which nations generally act, and that the Spaniards and Portuguese are quite sensible that they owe much to the weakness, and nothing to the justice, of England. For these reasons, if Greece should be aided by one or more great armies belonging to European powers, she will be partitioned as Poland was. Greek agents are at present seeking to raise money by voluntary contributions; I hope they may succeed: money is the great want of Greece, but I fear she will get none. We helped Portugal and Germany by private subscriptions; but all that was done from motives of private interest: rich individuals had their objects in view in forwarding these matters: for example, when money was sent to Leipsic, we had an eye to the fairs held there, where our merchants found a great market. A. subscribed his hundred pounds for the inhabitants of Leipsic, by the advice of his neighbour B, the merchant, who knew very well that the greatest part would be laid out in the purchase of his own goods. I do not say that all the subscribers to these charities had any other motives than benevolence; but I believe that the great movers of them had. Fear of Napoleon was another motive which made our hearts and purses open, and we hid our terrors under the mask of charity: but none of these motives assist the poor Greeks, and I fear they will find that they have only their

own exertions to trust to: let them then put their faith on their pikes alone; they cost little, and (as I before have said) need no ammunition but courage and discipline. With these they may assert their *dyn*, and, perhaps, some day arbitrate the rights of others; but to confide in any thing but these at the present moment, is to trust to secondary and uncertain aids, instead of resolving boldly to act independent of them. I repeat, and it cannot be too strongly enforced, that the Greeks may *make war scientifically and powerfully with pikes, discipline, and courage; and these are all in their power.*

I will conclude this by some observations relative to Ali Pascha, who, from his riches, his military position, and his character, is a very important personage to the Greeks. It is clear that as an independent ally they cannot trust him: he will act on no military principles, no liberal policy; he is for himself, and not for Greece; yet, if he pursued his own true interest, he might make Greece a great empire, and place himself at the head of it; for he has money sufficient, and the Greeks must be blind not to see the advantage of such a leader, if he would be satisfied with being a constitutional monarch. That Ali's talents are great, there can be no question, but if they were of the first order, there is little doubt that he would have been, ere this, master of Constantinople.

To place himself on this high throne, he must forget his avarice, and hold faith with those he employs: unless he treats both Greeks and Europeans liberally, they will not serve him, and the former will unquestionably destroy him. The Greeks have taken a step that stamps them as a nation, and no petty prince will be suffered to exist amongst them. Ali's rebellion against his sovereign, his being born a Greek, his high rank, his fame, and his money, altogether enable him now to place himself at the head of the Greeks: but he must act with decision; the moment once past, will not return. From the possession of his territories, it becomes necessary to give him the choice of being their sovereign, or of being treated as a Turkish Pascha; for the Albanians will never detach themselves from the cause of Greece for the sake of his personal security: and although his castle of Joannina stood firm before the banditti of the Grand Signior, it would not resist Greece a week. The Albanians were true to him against the Crescent, but they would bind him hand and foot if he opposed the Cross. Good faith and half the treasure he possesses, may purchase the freedom of a whole people, and for himself, one of the greatest thrones in Europe: with the other half he might enjoy the repose suited to his age, while his armies carried war and vengeance far from the walls of Joannina, and even beyond the Bosphorus: the only exertion required of him would be a journey to his capital.

There can hardly be a doubt but that the Greeks would accept Ali for their emperor, because his interest would be theirs. The power that he has long held in Greece, prevents any jealousy at his exaltation, which would not be the case with one raised from among themselves; he has, in fact, long been sovereign: they want money, and he can give it to them. It may be said that he is a tyrant; and I ask, who is not? What nonsense to fear the character of your sovereign; is he not a single man? does he not accept the crown conditionally? and cannot five millions of people hold him to his contract? A people armed for the recovery of their liberty, can have no fear of an individual: the essence of a limited monarchy is, that the personal qualities of a sovereign are not of vital importance to the nation. The good that Ali can do to Greece is very great; he is the cord which may bind the bundle of faggots, and neither Ypsilanti nor any other Greek can do it so effectually. Can the Greeks imagine, that the sovereigns of Europe will allow a republic to start up amongst them? Certainly they will not: the world is divided in opinion as to the advantages of this form of government: at all events, the sovereigns of the holy alliance are not those who will suffer the experiment to be made. The Greeks must have a sovereign, or they will have every European cabinet against them: and who can they choose? not a prince allied to any European sovereign, the others would not consent to it; not one of present low rank in life, every Greek will be jealous of him; and an upstart placed on a throne by accident, and not by transcendent ability.

ties, is ill calculated to produce concord and vigour; qualities, at present, of vital necessity to Greece. Every general would be his rival, rather than obey him, and the safety of the empire would be sacrificed to private feuds; but Ali, unallied to any sovereign, long treated by all of them as an independent prince, habituated to rule the Greeks, and with whom no Greek can compete in point of dignity; who possesses a commanding character; who, although he would be obliged to bend to the constitution of Greece, will allow no individual chief to brow-beat him; Ali, I repeat, is the man above all others most fitted for the crown of Greece; and, among the Greeks, most capable of aiding her in the present contest. The writer of these pages is no admirer of Ali Pascha's character, but he sees clearly, that the cause of this proud Albanian chief, and that of the Grecians, is one: as their sovereign, he would prove a host; as their ally, he would be weak and faithless, and the courage of his Albanians would be paralyzed by his fear and his cunning. The wily chief is aware, that unless as their king, his own safety would be compromised by the success of the Greeks; let Greece, then, at once offer him a constitutional crown, for which he should assist them with his treasures: the conditions would be guaranteed by mutual interest. That great and only safeguard against treason will preserve such a contract between Ali and Greece. Whether Ali will have greatness of mind enough to see all the advantage of such a step, and courage enough to take it, is a question which he alone can answer; but if he once takes it, he cannot retreat, for the Greek people will hold him to his duty.

If the Greeks like to try the experiment, there is ONE to whom they might offer their crown with advantage; great would be the opposition to him, but great also would be his support. Austria's whole strength, the Greeks to a man; Louis XVIII. to get rid of a rival; thousands of veterans from France and Italy; the prayers of those two nations, who cherish a fond remembrance of their emperor and king; thus seconded, who would be able to overthrow the *Young Napoleon*? but as this would kindle a war with other powers, he whose fears made him twice abandon his daughter, will hardly act with boldness in the cause of her son.

As the Isthmus of Corinth is a place of so much importance to the Greeks at all times, and particularly at this moment, it may be well to give an opinion on its means of defence, though without entering into an engineer's detail of lines and angles, which cannot be done without a good plan, and on the spot. With this memorial I have given a sketch of the Isthmus, shewing its shape, and the great command which the Acrocorinthus, and the ridge of heights running from that citadel to Kenkri, maintain over the ground forming the Isthmus. Mount Geranion also is very high. The Isthmus is three and a half English miles in breadth, the surface is partly high and rocky, and partly low and sandy, but the highest part has not been calculated at more than sixty yards above the level of the sea, and this is only in the middle of the Isthmus, which sinks gradually on each side; much of the ground is very little above the level of the sea; the whole of the Isthmus is covered with ruins, among which are found vast quantities of squared stones, cut from quarries nearer Corinth: from this circumstance all masonry would be easily executed, and the Greeks may, without difficulty, throw up a bastioned line with demi-lunes from sea to sea, the scarpe and counter-scarpe of which would be rivetted with huge square stones so that by deviating from the principles of fortification, in consequence of the ignorance of the Turks as engineers and artillerymen, the Greeks might give less thickness to their ramparts and parapets, and greater height, trusting to the massive stones of the rivetment for resisting the weight of the earth, and the guns of the enemy; an escalade from a Turkish army is more to be feared than a breach.

By these means, a fortification of such strength might be constructed in less than a week, as would defy the whole Turkish empire. The sovereign, whose arms were baffled by the seraglio of Joannina, would not attempt the attack of a front like this, the

lines of which would be perfectly scientific; whereas the seraglio of Joannina is a mere high wall and ditch, and not constructed in the principles of modern fortification. Having once secured themselves by such a work, the Greeks might, as they would have plenty of hands, set to work, and cut the Isthmus, an operation of no great labour compared to its magnitude and importance, for the rock appears in many places composed of decayed stone, and in every part of a scaly nature, and easily removed; added to this, a vast cut has been already attempted, and although not down to the level of the sea, it would prove of great advantage, being so much of the work done. When the Greeks have run a strong line of bastions across the Isthmus, and before they attempt to cut the canal, it would be advisable to throw up field works in the dofiles of Mount Geranion, which are tremendous, and would form the *first line of defence*; it would be short, and of great strength; the *second line* would be the wall of the Isthmus; the *third* would be drawn from the eastern extremity of the ridge above Kenkri, to the Acrocorinthus, (which last should be completely fortified as a place of the first order); and again, from that to the ancient harbour, which, if found worthy of being restored, might be covered by a fortress that would form an outwork to the Acrocorinthus. The rear of this line on the ridge, and in the plain between the Acrocorinthus and the sea, might be secured by the field works at a future period; the point immediately in question is to secure the Isthmus from being forced from the eastern side. The extent of this line, from Kenkri to the harbour of Corinth, is about eight miles, but this rocky ridge may be rendered impassable nearly its whole length by scarping, and a parapet might run the whole way, with a good road behind it, to conceal, and aid the rapid march of columns from one part to the other. The Acrocorinthus is itself a rock which has such precipitous sides, that being said to contain good water, I should think it might be rendered impregnable. The deep ravine, between the Acrocorinthus and the ridge, has also precipitous sides, and may be so fortified that nothing could penetrate. These three lines would thus be rendered so strong, that to force the Isthmus would be impossible. The costs between the lines must of course be defended, but this enters into the detail belonging to the execution. The only objection to these works, that I am aware of, is their *expense* and their *extent*; with regard to the first, it must be remembered, that the Isthmus is a frontier, that a frontier must be fortified, and that fortifications cannot be constructed without great cost; but when we consider the importance of the place, that squared stones are on the spot, that fine quarries are on the spot, that labour is cheap in Greece, than an army would be employed, which would labour with the enthusiasm of men who struggle for freedom, and who feel they are working for their lives; and that fine forests are at hand to furnish timber, which would cost nothing but the labour of felling it; when these matters are considered, I maintain, that the cost will be comparatively nothing, and positively very trifling, and the positive expense is, in the present state of affairs, the important consideration; in fact, there is nothing to pay for but labour, and those who labour would be content to do so for food, of which a Greek is satisfied with very little. It is justice to the unhappy Greeks to say, that in such a cause, man, woman and child, would labour without any reward: they have fixed their longing eyes upon freedom, and if they were put to the work, the fortifications would rise like magic, by the force of their enthusiastic patriotism. Never were works raised with less money, or in less time, than those would be. They who have never been slaves, do not at first form a correct idea of what slaves can do who labour for liberty. We calculate by the steady progress of a persevering Englishman, who would do the work of ten Greeks in the general course of labour; but rocks and earth would fly like chaff under the strokes of the Greeks, when labouring against the Turks, and seeing a period to their slavery in the completion of their work.

The next objection is to the extent of fortifications, which demand so large a garrison. I think a fair view of the subject will remove this.

The first line would consist of fortified positions in Mount Geranion, and the extent trifling; this then we pass over.

* It was intended to have had this Sketch republished here;—but obstacles, neither foreseen nor capable of being provided against, prevented its being prepared in time.

The second is the shortest line across the Isthmus, and would not require a garrison while the fortified position of Mount Geranion was maintained; but if that was abandoned, the same troops would easily furnish a garrison to defend a line of rampart only three and a half miles in length. Lastly, if driven from this, to the third line, still the army would not have the whole length to line with troops, as nearly the whole length of the rocky ridge, and great part of the Acrocorinthus being scarped, would require nothing but a chain of sentinels, being too steep and high for escalade. Thus the defence would be reduced to a front of about the same length as that of the second line, and the garrison may be estimated at fifteen thousand men.

This shows, that in case of emergency, a small force could secure the post; but I by no means allow, that it can ever be placed upon the footing of common garrisons; I assert, that a whole people will defend it, and therefore that the extent of its works will signify nothing. The Isthmus of Corinth is a frontier, and a frontier of less than four miles ought to present no point of weakness, and defy all approach, but by regular siege.

The garrison of Corinth ought to be the army of Greece, and every defensive position between the Danube and Mount Geranion, ought to be considered as an out-work; for I think, in case of reverses, the best line of retreat for the Greek army, at all times, and whether from the attack of Austria, Russia, or Turkey, will be on the Isthmus of Corinth. If Greece be master of Asia Minor, Corinth and the capital would both become bases on which to retreat, because the strength of the army would enable it safely to be divided, each division carrying on the war as a distinct nation, but under one general-in-chief. The enemy would find it a vast undertaking to carry on two such sieges at once; the force of Asia Minor pouring into the defence of Constantinople, and the kingdom of the Morea feeding that of the Isthmus; yet if he did not besiege both at once, a great army would sally forth from the one, and produce a diversion in favour of the other. I may add a third place of great importance, called the Dardanelles of Lepanto, which should be fortified; these two capes, commanding the entrance of the Gulf of Corinth, are not so essential on this account, as that they would enable the army retreating to the Isthmus, to detach a force into Albania to defend the passes of that country, secure the left flank of the retreating army, and hang on the right of the enemy: now if this corps had not a secure place of embarkation at Lepanto, it would either risk being cut off, or be unable to act with effect against the enemy, who would have a shorter line of march to the Isthmus.

It is to be observed, that as the communication between Constantinople, the Isthmus, and the Dardanelles of Lepanto, would remain open by sea, the mass of the army could be collected on any one of those points, provided that the fleet of the Greeks was superior, which it would probably be, to that of either Austria, or Russia; and in all future wars, supposing success to attend the present struggle, Greece would probably have England or France in alliance with her; for whether Russia attempts to extend her territory in Asia or Europe, she would be opposed by England or France; and Greece would be close on her flank, supported by one or both of these empires. Russia and Greece will never be allies, because the former will not willingly allow her fleets to be locked up in the Black Sea, and certainly endeavour to make herself a naval power by the conquest of Greece. In endeavouring to show how trifling would be the extent of the fortifications I propose, compared to the numbers who would be in arms for their defence, I have insensibly been drawn into a digression, showing their importance to Greece in this and future wars, though I may say in my defence, that the one is the result of the other, for their importance produce the necessity of fortifying them, and causes the aggregation of troops, the field of action being contracted. Corinth would be, according to my principle, the point from which diverging lines, drawn to the north western frontier, would be the lines of operations on which the different corps of the Corinthian army would retire; and Constantinople would be another focus, from which lines would part, in like manner, to the north eastern frontier, and on which the corps of the army,

destined to defend Constantinople, would retire; there can therefore be no doubt, I think, of two things:

1st. That Greece and Asia Minor would furnish a larger force than could act in one mass, and that half such mass, if forced to retreat, would furnish troops enough to garrison much more extensive works than I have proposed for Corinth, and have a large disposable force besides.

2d. That if Asia Minor did not belong to Greece, the army of the latter ought to retire to Corinth, and merely throw a garrison into the capital.

As the Greek has now neither Asia Minor nor Constantinople, the Isthmus is of more importance, and will render the Morea an asylum for all who fly from Turkish vengeance; indeed, if the Greeks would abandon the rest of Greece at once, and colonize in the Peninsula, even before any fortification but the simple wall should be thrown across the Isthmus, such an influx of persons would give the Morea a population capable of resisting the Turks far more effectually than in their present dispersed state, and, as I have before observed, they could in a week construct a work across the Isthmus, and defend it with pikes against the attack of the whole Turkish army. A population thus concentrated, and rendered desperate by the conviction, that either extermination or victory is their alternative, would also produce certain sums of money in taxes, which, however small, would be of great service. The country is fruitful, and cultivation would be carried on in every part. I know that such a great and general exertion is hardly to be expected from a widely diffused population, but this would be the best means of success, and extirpation and defeat are synonymous terms. What a war to exist in civilized Europe! what a sanguinary, horrible contest! a contest between Mahometans and Christians; in which the latter can be reproached with nothing, unless a desire to live, and to save their wives and children from brutal lust, be called reproach! Yet in this contest England looks on insultingly; she does worse, she gives secret aid to the infidel against the Christian; to the fifteenth against the nineteenth century; to barbarism against civilization; and, to the shame of the country that advocates the cause of the black savage of Africa, she assists Asiatic slave traders against European slaves! And who are these slaves whom her consuls and foreign ministers designate as rebels? The countrymen, the near and dear relatives of her own Ionian subjects; subjects, of whom she calls herself the protectrice! It has even been said, in the public papers, that some of them, having been wounded, and attempting to return to their homes in Corfu, were refused permission to land: a thing so disgraceful cannot be believed without better foundation: but it is incumbent on the British Government to give some explanation, that may clear them from so disgusting an imputation. The Ionian Greeks have fathers, mothers, brothers, sisters on the continent of Greece and are brave young men, who fly to the aid of such dear connections, to the aid of their country, are they to be branded as criminals, and cast back to the bloodhounds that pursue them? And is not Greece the country of a Greek islander? Can any treaties break the boundaries and the feelings of nature? Could the whole world take from a man of the Isle of Wight the feelings of an Englishman? impossible: the people of English islands are Englishmen, and if England was ravaged by barbarians, they would fly to her aid; Ionian Greeks are still Greeks, and, though the fear of death may prevent them from flying to the aid of their relatives in their country, the policy that forbids them is bad, unholy disgraceful, and nothing but proof can persuade one to believe that it has been adopted. Where is the religious zeal of Mr. Wilberforce and of the Bible Societies? Is the Christian faith to be propagated by suffering Christians to be persecuted to the death, in the midst of Christendom, by a nation of infidels, who may be fairly said to owe their power in Europe to the protection of Great Britain? Will our bench of Bishops, too, look on with unconcern at the Christian blood now flowing in Greece? Are not those prelates called upon, in their united characters of legislators and churchmen, to aid the children of Christ? Much did all these people raise up their voices for war against the enormities of the French revolution, yet the horrors then exhibited fall far short of those

now passing in Greece: then let these dignitaries of the church of England, and let Mr. Wilberforce and his societies, once so clamorous in defence of the church of France, now stand forward in the cause of Christianity in Greece; or let them be content to pass for canting hypocrites, who acted from the impulses of interested motives.

Europe once poured forth its population against the followers of Mahomet, in defence of a few silly pilgrims, who voluntarily exposed themselves to insult; and will not one Christian king now move to save five millions of Christians from destruction?

The folly of the crusades was justly deemed the effect of madness; the present apathy to the slaughter of the Grecians is much worse: there was at least courage and generous feelings of piety in the crusaders, but in the hostile disposition displayed against Greece by the European cabinets, one can perceive neither good policy nor humanity; they have, however, a simple and just course to steer it is, with *conjoint and equal forces*, to drive the Turks out of Europe, giving to Greece a sovereign and a constitution, and then *evacuating the country*.—Their mutual jealousy might save Greece from partition, but whatever such a coalition might decide to be their interest, Greece would receive a positive blessing in the prompt relief from Turkish brutality. We are, indeed, told by the public papers, of intercession made for the Greeks, by England to the Sublime Porte: if this is true, a more cold-blooded insult could not be offered to common-sense, or else the most consummate ignorance of the Turkish system disgraces the British cabinet. What! negotiate with Turks in favour of Greeks? negotiate with Mahometan masters for mercy to Christian slaves? When did a Mahometan shew mercy to a Christian, unless compelled? And although the Divan, through fear of offending England, should comply with the feeble diplomatic pleadings of the latter, for mercy to the Greeks, does not every one know, that such compliance is a mere pretence, for that it is not in the power of the Divan to save the Grecians? What does the distant Pascha Bay and Agar care for a recommendation to be merciful to his slaves, supposing such recommendation should ever reach him, particularly when he knows that it comes from a court, that has no wish to have it obeyed? The Grand Signior cannot prevent what goes on in the provinces, nor, in this case, does he wish it, being well known to detest Christians: an ignorant barbarian, shut up in his seraglio, he rejoices at the excesses that are going forward, and which, I repeat it, with all his despotism, he cannot prevent; and yet we talk of *negotiating* while the massacre of the Greeks daily increases: Even if our negotiations could succeed, their success would be too late: the British cabinet neither will, nor can save the Greeks by official billets-doux; the Russian cabinet understands much better, the insolence, weakness, and villany of the Turkish government; we are told that, to an official communication of the emperor of Russia, an answer was peremptorily demanded within eight days: in eight days it was given, but not in writing, and to prepare a written reply, two more days were asked as favour, that Turkish dignity might not be compromised. This favour was refused, and the Russian ambassador departed, considering a verbal answer as an insult to his master! Such is the way to treat barbarians; it puts all their cunning and tricks to the rout, and leaves them no refuge but in plain dealing.

An eastern minister is not like an English diplomatist, a good sort of straight forward plain man, who never deviates into wisdom or wickedness but by mistake, or when animated by some mercantile speculation. The Turk is a great pretender to honour and honesty in all things, but he is cunning, lying, mischievous, insolent, and there is no better way to treat with him than by being more insolent, which at once brings him to your feet; if you pass a Turk in the street, and civilly make way for him, the next time you meet, he jostles you, and calls you Christian dog; but if you, at first meeting, thrust him into the mud, from that time forth he is perfectly civil to you; and this holds good in all one's dealings with those people.

Miscellaneous.

Tooth Ache.—A Cure for Tooth Ache, by Dr. Uwings, of Bedford-row, London, by means of Prussic Acid, was formerly noticed. The same mode of treatment has been used eighteen months ago by Mr. Buchanan, Surgeon, Hull; who, in a paper read by him, on the 5th of April 1821, before the Medical and Chirurgical Society pointed out the utility of this Acid, in various affections of the Teeth, in doses of from two to three drops conveyed into the hollow of the tooth. He has never seen any bad effect from its application, although he has given from five to six drops a dose of the strongest acid he could procure.

Whimsical Ceremony.—Persons are admitted to the freedom of the borough of Alnwick, Northumberland, on St. Mark's day, by a whimsical ceremony, enjoined in the charter, in consequence, as it is said, of an accident that befel King John, when travelling in that neighbourhood. Being compelled to leave the high road because of its neglected state, his horse sunk into a bog adjoining: and as a mode of punishing the inhabitants of the town for not keeping the roads in better order, he appended to their charter this condition: that the freemen, on their admission should pass through a well, or pool, near the spot, now called Freeman's well. This is said to be nearly twenty feet across, to be from four to five feet deep in many places, and formerly had much pains taken with it to make the bottom uneven and the mud abundant, for the occasion; an officer living near, having a perquisite of five shillings on the admission of each freeman into the pond. A ceremony of a similar sort is used at Lanark on going round the land marks (Lanimers), each of the new attendants being obliged to go into the middle of the river Mouse.

Duke of Wellington.—A writer in a Sunday paper, in mentioning the apathy of the Duke of Wellington during the performance of the Twelfth Night says—"He seemed melancholy and surprised—but shewed singular perseverance in angling for glances. Miss Tree's delicious notes had no charms to catch his ear;—her sweet and delicate acting no attraction for his eye; Liston's exquisite drollery drew forth no cordial laugh. He could not condescend, perhaps, to notice the efforts of the mimic Drama, while he was acting so chief a part on the real stage." The writer then goes on as follows:—"The Duke of Wellington occasionally stands behind the King's chair at public places, as some kind of Stick:—George the Fourth, however remarkable in dress, &c. always looks like the King in public, because he feels no necessity for acting the part. He generally orders a good broad farce at the theatre, and vies in cordial merriment with his humblest subjects in the gallery. He can afford to laugh and do as he pleases; and as he never dreams of lowering the royal character by so doing, for that very reason he never does lower it. Thus our gracious Sovereign always excites some loyal whispers about the theatres—"What condescension! how amiable! how easy in his manner! he laughs like one of us!" &c. In short, his Majesty feels conscious at the least, that he is King of Great Britain, and as such, a person of actual importance; while the Great Captain knows he is only a lucky "man of war," and is tremblingly anxious to pass for a man of genius."

Lord Lieutenant of Ireland.—When Wentworth, Earl of Stafford, was Lord Lieutenant of Ireland, he, at his own expense, imported and sowed a quantity of superior flax-seed, and the crop succeeding to his expectation, he next year expended one thousand pounds for the same purpose; erected looms, procured workmen from France and Flanders, and at length was enabled to ship for Spain, at his own risk, the first investment of linen ever exported from Ireland. Exulting in the success of this favourite scheme, he foretold that it would prove the greatest means of enrichment which Ireland had ever enjoyed; and his sagacity is amply attested by the industry and wealth which the linen manufacture continues to diffuse over that portion of the empire.

Milk-maid.—A young Gentleman of Kilkenny, meeting a handsome milk-maid, near the Parade, said—"What will you take for yourself and your milk, my dear?" The girl instantly replied, "Yourself and a gold ring, Sir!"—*Glasgow Chronicle.*

Longevity.

About two years ago, we published a short memoir of James Jameison, an old tar, who was then living at Pollokshaws. He spent 27 years in the service of his country, was present in a number of celebrated naval battles, in which he received several severe and dangerous wounds, and his different discharges prove that he performed his arduous duty at all times with courage, diligence and sobriety. It may be recollected that he had no pension, but after the publication of the former notice, a gentleman generously procured the aged mariner the benefit of the Kinloch bequest. He died lately at Pollokshaws, in the ninety-second year of his age. During his trouble, he never manifested the least of the fretful peevishness so natural to age and infirmity; but retained his spirits and good nature to the last. He frequently admonished his attentive relatives not to trouble themselves so much with his "old bulk," and when making his bed, he sometimes jocosely told them that "they made as much ado about him every day, as if it were the rigging of a ninety-gun-ship." He always heard of the success of the South American Patriots with great pleasure, and declared that if he had been able, he would have very gladly gone with Lord Cochrane, and "gi'en them a hairst day." On the night of the 12th September, 1750, he assisted in landing the British Troops at the Heights of Abraham, and it is believed that he was the only survivor of that gallant body of tars, who on the following morning, offered to aid the heroic Wolfe in that sanguinary and memorable battle.

On Thursday last, a man of the name of Lanchlane Maclean died at Pollokshaws, who, according to the best information which can be obtained, was within a month of the advanced age of 105 years. He belonged originally to the Island of Mull; but he left it when he had attained to manhood, and visited a number of places in the Highlands, working at any kind of out-door employment which came in his way. He was three years and six months in the Argyleshire Militia, and was one of the four soldiers who escorted the celebrated highwayman Wright, from Glasgow jail to the Town-head, where he was with some difficulty executed in presence of a great concourse of spectators. He was discharged on Glasgow green about 1763, and at that time settled at Pollokshaws, where he remained till his death. Through life he was content with a scanty portion of common coarse country food. He was stout and labourious, and lived by taking jobs of cutting wood, trenching, ditching and banking. He was an excellent road maker. Under his direction considerable improvements were made on the lands belonging to the Pollok, Blantyre, and Eglinton families. He was known to and frequently employed by most of the Gentlemen within twenty miles. For a long time he kept a number of stout Highlanders in his employment; and as they were occasionally paid in a change house, a drinking bout frequently followed, and Lanchlane and his Celtic auxiliaries have been "fu' for weeks together," so that it was neither ease, delicacies, regularity, nor strict temperance which insured his astonishing longevity. Like Homer's heroes, and indeed like almost every old man, he maintained that mankind were progressively degenerating in stature, strength and courage, and with great complacency, he contrasted the scanty fare, coarse dress, ardent spirits, brawny forms, and physical powers of his youthful companions, with what he considered the refined, placid imbecility of the present day. When on this topic he used to declare that they were "sturdy strapping fellows, content wi' the Ir ain kintra gear. Brose, here oat or bean meal bannocks, milk and fish, were a' they, got and maistly a' they sought, and clad in their Highland plaids, wi' their kilts and bonnets, they wa'd a' scoured o'er the hills, twenty miles on a night at e'en, through winter's wind and rain, or frost and snow, either to see the lassies or oblige a neighbour. My word, they were na like the pithless bodies now-a-days, that maun ha'e there Indian tea and trash-tire, and gang about smoor'd in plaids or braw English cloith, and yet canna stan' the least, could nor thole the list bit drizzle o' weat for't a." Happily for Lanchlane's consistency, he fully maintained the truth of his ancient and fantastic theory in his own person. He was about 5 feet 3 inches high, and of uncommon strength, and from 1780 to 1795; that is, from the 63d to the 78th year of his age, he travelled summer and winter every lawful day to his work, from Pollokshaws to Hawkhead-house, an average distance of at least 6 miles, provided only with an oatmeal bannock, or some bear toones, and the chrystal spring for his sance; although he had cows of his own, it was but very seldom he indulged himself with a bottle of sour milk. Notwithstanding the distance he had to walk, he was uniformly at the place of work before the appointed hour, and his fellow labourers generally found him seated on some stone waiting their arrival, and on account of his regularity, strength, skill and industry, while others were paid with 8d. and 9d. a-day, he got 10d. and 11d. Feats of labours, strength and dexterity were his favourite theme, and his "chiefs, and clansmen, and friends, the Macleans of Mull and Coll," always received their full meed of praise. After 1795, he wrought mostly in the neighbourhood of Pollokshaws; and he retained his plodding frugal propensities to the last. He possessed a small property, which he thatched and otherwise repaired with his own hands, during the summer of 1810; and till a short time before his death, when the

weather would permit, he wrought in his garden preparatory for another spring, which he was never to see. He was three times married, was the father of 3 sons and 2 daughters, and he outlived all his children, except one son who resides at Pollokshaws. He married his last wife, now his widow, a decent stout woman of 24 years of age, when he was about ninety-three. About five years ago, got 3 new teeth, and his sight and memory were little impaired. He declared that he never had a head-ache in his life, and he was confined to bed only about five days. On the last morning of his life, he gave his relatives and visitors some appropriate advice; and he reminded them that although some few people, for wise purposes, were allowed to attain a great age, yet death always came and carried them off at last. He then addressed his son, and said, "ye maun gi'e me a decent burial, that's a' that now remains o' your duty to me. I want to be buried in your mither Mary Macdonald's grave, and ye ken Susie (his second wife) will be on my left han'. Ye maun see the grave made, and if onie bit o' her coffin comes in the way, ye maun tell the bellman no to tak' it out, or disturb it; but just to cut straight through't like a peat moss, and if onie banes cast up, ye maun put them out o' sight as soon as ye can. Ye maun see my grave carefully covered, and just do every thing decently as it should be done at the burial of a Christian." He retained his speech till a short time before his death. About 11 o'clock at night, he made an expressive signal for his friends, and accordingly his wife, his son and daughter-in-law, and 8 grand children, were brought to his bed side, and when he had shaken each of them by the hand, he stretched himself, and in ten minutes was no more.

Reformers.

It is an undertaking of some delicacy to examine into the cause of public disorders. If a man happens not to succeed in such an inquiry, he will be thought weak and visionary: if he detects the true grievance, there is danger that he may come near to persons of weight and consequence, who will rather be exasperated at the discovery of their errors, than thankful for the occasion of correcting them.

Letter wrote by Count O'Rourke to Lord George Gordon, Nov. 24, 1784.

MY LORD.—I shall be glad to know what motives or what interest you can have in being so vehement against the ancient catholic religion: has your lordship forgot that you are sprung from ancestors who looked on that way of thinking to be right, and that at this moment your aunt professes that religion with all its original forms? that which was your family religion should not be so reviled by you, especially when so late as in the time of your grandfather. Give me leave to ask what religion you profess which recommends persecution? Surely not the protestant. I acknowledge that I am, and all my forefathers were, Roman Catholics; my family can boast of antiquity before that of the Gordons, well known to the British court, well known to all the courts in Europe. I am at present the chief of that family, and as I believe observed, profess the same religion that they did; but I am not for persecution. Men of both religions have of late got a more liberal way of thinking; toleration has diffused itself over the world, and shewed men the folly of falling out about religion, and that it is not any particular mode of worship that will open the road to heaven. What became of your lordship that you did not share or partake of that blessing? Did you envelope yourself in so great a degree of enthusiasm as to prevent its approaching you? In former times, no wars, no disaffection to government, in short, no plot, though ever so wicked, but had as its covering religion: the interest of the established church, has been, and you intend shall again be, your foundation for tumults, riots, murders, conflagrations, &c. &c. similar to those in 1780: take care, my lord: hearken to my advice; desist from your present conduct; let every man go to heaven his own way. His majesty has not more loyal or better subjects in his dominions than the catholics; they have committed no outrage, they have not disturbed the public peace, nor attempted to distress the government of this country when at war with many great powers. Forget that odious word papist, which you so frequently make use of when speaking of the Roman Catholics; but should it endeavour to force up, take a glass of warm water to wash it down again. I had the honour of being a captain in a Scotch regiment in the French service, in 1758. In it were men of different religions, yet we lived like friends and brothers, not suffering the difference of religion to create feuds or discussions among us. Lord Lewis Drummond commanded it. It would have been fortunate for you had your lordship passed a few years in it, as it might have given you a more liberal way of thinking, and saved you a vast deal of trouble; it is not too late to mend, and when your lordship pleases to call on me, I will be happy to enlarge on the subject with you, and if you are not predetermined, I may be able to convince you that you are wrong.

P. S. I should be glad to know who this officer of the Irish brigade is, whose name you so pompously set forth in your letter to Mr. Pitt. If he has quitted that brave corps with the approbation of his commanders, and with the character of a man of honour, and is so in reality, I am sure you can have no influence over him to make him join in your present schemes. I must also remark, that when speaking of the emperor, you should observe that respect due to so great a public, and so illustrious a private, character.

A False Friend to Government.

To the Editor of the Calcutta Journal.

SIR,

I have perused the letter in your JOURNAL of to-day, surmounted with the word *INDO-BRITONS*, and signed *A FRIEND TO GOVERNMENT*. To Government, forsooth! what Government? There are Governments, Imperial, Regal, Aristocratical, Republican, *et cetera*. If he mean the British-Indian Government, his opinion of the *PRACTICAL REFORMER*'s Pamphlet differs widely from that of the *ILLUSTRIOUS NOBLEMAN* at the head of it.

All the mischievous potency which the *FRIEND TO GOVERNMENT* attaches to the word *INDO-BRITONS*, is gratuitous and chimerical. The *PRACTICAL REFORMER* does not urge a single word for the adoption of the name: but he only uses it as a distinctive appellation for a body of British subjects, who are neither strictly *Indians* nor *Britons*; but the mixed progeny of both. In addressing them, it was unavoidable to use some specific designation, to distinguish this particular class of the Community from the rest. The *INDO-BRITONS*, in their *Memorial* to the *MARQUESS OF HASTINGS*, thus advert to the subject themselves:

"We are, my Lord, one among the numerous classes of subjects, who have the happiness of being born, and of living under the mildest and most liberal constitution in the world, that of the British Government. But as there is no particular term by which to designate ourselves, unless we refer to some dissonant or capricious appellation given to us according to individual whim or fancy, (which is itself a primary instance of the many evils under which we labour), it will suffice to inform your Lordship, that we are the descendants of Britons in Asia. Adverting to the distinction which it is the prevailing fashion to urge, and to the consequent necessity of establishing a just, reasonable, and decorous term of appellation, we entreat your Lordship to abrogate the degrading term "Half-cast" from the public records of Government: and we submit to your Lordship's judgment that of "Asiatic Briton," as not only expressive of our origin, but also calculated to check the progress of a species of abuse, the object of which is, to debase us from the natural rank of men in society. A term so sanctioned, no Officer of the Government will presume to deviate from, and in private life, it will be our duty, my Lord, to see that your Lordship's decree is respected."

Had the *PRACTICAL REFORMER* adopted the incongruous epithet *Eurasian*, there might have been some colour of plausibility in the *FRIEND TO GOVERNMENT* affecting an alarm, as tending to separate a large body of British subjects, even in name, from the countrymen of their Fathers: but the term used in the Pamphlet is one, which preserves the idea of a connection between *India* and *Britain*. The *MARQUESS OF HASTINGS* has not hesitated to make use of the discriminative designation *Indo-Briton*, to contradistinguish them from the other classes of British subjects. If the *FRIEND TO GOVERNMENT* would refer to your JOURNAL of the 23d ultimo, he would find an *Article* copied from the last Number of the *FRIEND OF INDIA*, which contains a review of the *PRACTICAL REFORMER*'s Pamphlet; and wherein the propriety of the name is discussed.

The *FRIEND TO GOVERNMENT* asks, "What does the Writer (of the Pamphlet) mean to imply by emancipation?" He might, with equal acumen, have asked, what does the Writer mean to imply by "*thoughts*," the very first word of his Pamphlet! The *PRACTICAL REFORMER* means to imply by "*emancipation*" nothing more nor less than what the word imports from the context in which it is used. I quote the passage:—"I have read the *Appeal* with much satisfaction: and I not only agree with the writer in the necessity of making a beginning, as speedily as possible, towards a systematic course of instruction and education,—the tools of the mind by which we must work out our emancipation from the bonds of unjust prejudice; but I am also convinced, that we have already a sufficient number among our

† *Ricketts's Appeal to the Russians, for the Establishment of a College.*

body who see the necessity of commencing upon the grand work, and can furnish the funds and abilities requisite towards its consummation." Is there any thing in this to alarm a Government that has taken so prominent a part, in promoting the intellectual improvement of all its subjects, as the present Government of India? Or, is there any thing in the *PRACTICAL REFORMER*'s whole Pamphlet, which can give real cause of umbrage to any just and upright Government? There are Governments that would fain keep their subjects in mental darkness, and reduce them to the level of irrational creatures: but such, happily, is not the case with the Government under which we live.

The *FRIEND TO GOVERNMENT* equally labors under error, when he says:—"The next point is branding "*Indo-Britons*" with the opprobrious appellation of "Copyists," without in the least qualifying that assertion." Had the *PRACTICAL REFORMER*'s object been to instil into the minds of *Indo-Britons* ideas hostile to the British Government, could he have adopted a course betraying such strong symptoms of idiotism, as to abuse them into disaffection, by branding them with opprobrious appellations? But he does no such thing: and nothing is more evident from the whole tenor of his Pamphlet, than the absence of all animosity to the Government, and abuse of his countrymen. He writes with an animation which his subject naturally demands:—"The idea of being Bakers, Butchers, Shoe-makers, &c. may shock some; but let me ask such, are we, as a people, not liable to the same laws of nature, and doomed to the several duties of society, like other people? Are we to be divided into classes and castes? Are we to be a nation of clerks and Copyists, commonly called *Kvanyies*? Are we to copy the *Hindus*, whose depth of moral and civil degradation is assuredly much owing to such absurd prejudices and unnatural divisions?—Forbid it, reason! Let us fearlessly be honest labourers." Is this branding them with an opprobrious appellation? Long before the *PRACTICAL REFORMER* penned his Pamphlet, a numerous and respectable body of *INDO-BRITONS* expressed themselves thus, in the *Memorial* to the *MARQUESS OF HASTINGS*, already quoted:—

"With regard to the only resource left open to us, in the different public offices under Government, permit us, my Lord, to state, that it is by no means adequate to our augmented and daily increasing number; besides, Natives have, of late, been admitted, at reduced salaries, to situations requiring the mere mechanical effort of transcribing, formerly filled by our race, while prejudice still follows and excludes us from the higher departments."

It is not possible systematically to follow the *FRIEND TO GOVERNMENT*, in reply, from his unconnected manner of writing: but the following quotations will show, that he and THE GOVERNMENT do not think alike.

The Friend to Government:—"But the truth is that the Service of Government is the best trade in India. If the Writer's views of speculation succeed, the Company's Interests will not be the better for it."

The Chief Secretary to the Government:—"The restricted means of livelihood open to the Memorialists:—His Lordship in Council remarks, that the several Services of this country, Military as well as Civil, are matters of exclusive patronage with His Majesty, or with the Honourable Company in England, who have from motives of policy determined to restrict their selection to individuals born of European parents." And—"But in the same manner, as the great body of the people in England do not look to the Service of the State, as the only means of obtaining livelihood, so neither ought the community to which the Memorialists belong, to hope, that Government can find employment for all its members in every country and amongst every class of Society: population is in a continual progress to increase beyond the immediate means of livelihood at the time; but the effect of this is to stimulate the spirit of adventure and the search for further yet undiscovered resources, so that the advancement of the general prosperity of the country is the result."

The Friend to Government:—"There are even Agriculturists, Talook and Farmholders; but he (the PRACTICAL REFORMER) seems to know very little of the Agricultural secrets of the country, to suppose that much gain is to be derived from holding small portions of land." And—"Some have thought of Colonizing;—this would at once collect a whole dispersed race into a concentrated and no doubt formidable body, which might one day forget or forsake its peaceable nature, and laugh at its Emancipator."

The Chief Secretary to the Government:—"The 3d Section of Regulation 38, 1793, and other corresponding provisions in Regulations of a more recent date, prohibit natural-born British subjects and European Foreigners from purchasing, renting, or occupying any land beyond the limits of Calcutta, without the previous sanction of Government, but do not apply to the persons of the class of those who have signed the Address. Many individuals of that class are in fact the real and avowed proprietors of land in the interior of the country, and there is nothing in the existing laws to prevent their becoming so to any extent; in this respect they enjoy a most valuable privilege which is denied to British European subjects, and to all European Foreigners or Americans."

The Friend to Government.—"The Government of India are making every just and liberal provision for this people; and they are sensible of its goodness towards them."

The Chief Secretary to the Government:—"The great body of the population even of England, is left to its own resources, the individuals having to find means of maintenance for themselves and their families. The class of the Memorialists in this country, indeed the whole population, with the exception of comparatively but a very small proportion, stand in the same predicament." And—"There is still a wide field open to the enterprise of the Memorialists, and they may enter it with advantages, beyond what any other class of persons in the country can possess. Employment under the State is, as has been shewn, necessarily very limited; and it is stationary, in as much as it does not increase with the increase of population. The Memorialists will therefore be sensible of the necessity for their directing their enterprise to other objects."

"To stimulate the spirit of adventure, then, in INDO-BRITONS, and the search for further yet undiscovered resources, and to direct their enterprise to other objects;" is the chief and only intention of the PRACTICAL REFORMER, in the publication of his "Thoughts;" and every individual whose mind is not barred to truth, and imbued with prejudice, will, on perusing the Pamphlet, find it to be so. I should not have thought it necessary, to notice the disingenuous remarks of the FRIEND TO GOVERNMENT, or to trespass so much on the columns of your valuable JOURNAL, were it not to prevent their going abroad to the world uncontradicted.

I shall now conclude by stating how the MARQUESS OF HASTINGS condescended, after perusing the Pamphlet, to express himself to the PRACTICAL REFORMER, only farther to shew, what pretensions your Correspondent has to style himself the *Friend*, if he mean it, of the British Indian Government: his LORDSHIP said, the judicious and benevolent exposition of a Plan for improving the condition of INDO-BRITONS, was perused by him with peculiar pleasure: and that he would be happy to converse with the PRACTICAL REFORMER on the subject, because his LORDSHIP happened to be in circumstances as possibly to have the means of practically forwarding his project.

June 8, 1822.

PHILO-PRACTICAL REFORMER.

BAZAR AND PRIVATE BANK RATES, CALCUTTA.

Discount on Private Bills, according to the period they have to run,.....	per cent.	6 0 a 8 0
Ditto on Govt. Bills of Exchange, ditto,.....		5 0 a 7 0
Ditto on Loans on Deposit, ditto,.....		6 0 a 8 0

Opinions on the Liturgy.

To the Editor of the Calcutta Journal.

SIR,

If you will publish the accompanying Ordinance and Preface in your JOURNAL, the Editor of JOHN BULL IN THE EAST will see the opinion of Englishmen in the Seventeenth Century on the Church Government and Liturgy of England.

Your's, &c.

A LAYMAN.

May 30, 1822.

ORDINANCE.

An Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of learned and godly Divines and others, to be consulted with by the Parliament, for the settling of the Government and Liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church, from false aspersions and interpretations. June 12, 1643.

"Whereas, amongst the infinite blessings of Almighty God upon this nation, none is nor can be more dear unto us than the purity of our religion: and for that, as yet many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained: And whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church government by archbishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive, and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and therefore they are resolved that the same shall be taken away; and that such a government shall be settled in the church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other reformed Churches abroad, and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice, and counsel therein to both or either of the said Houses, when and as often as they shall be thereunto required: Be it, therefore, ordained, by the Lords and Commons in the present Parliament assembled, that all and every the persons hereafter in this present ordinance named, that is to say,—And such other person or persons as shall be nominated and appointed by both Houses of Parliament, or so many of them as shall not be letted by sickness, or other necessary impediment, shall meet and assemble, and are hereby required and enjoined, upon summons signed by clerks of both Houses of Parliament, left at their respective dwellings, to meet and assemble themselves at Westminster, in the chapel called King Henry the VII's chapel, on the first day of July, in the year of our Lord One Thousand Six Hundred and Forty-three; and after the first meeting, being at least the number of forty, shall from time to time sit, and be removed from place to place; and also that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed; and the said persons, or so many of them as shall be so assembled, or sit, shall have power and authority, and are hereby likewise enjoined from time to time, during this present Parliament or until further orders be taken by both the said Houses, to confer and treat among themselves of such matters and things, touching and concerning the liturgy, discipline, and government of the Church of England, for the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament and no other; and deliver their opinion, advices of, or touching

the matters aforesaid, as be most agreeable to the word of God, to both or either of the houses from time to time, in such manner and sort as by both or either of the said Houses of Parliament shall be required; and the same not to divulge, by printing, writing, or otherwise, without the consent of both or either House of Parliament. And be it further ordained by the authority aforesaid, that William Twisse, doctor in divinity, shall sit in the chair, as prolocutor of the said assembly; and if he happen to die, or be letted by sickness, or other necessary impediment, then such other person to be appointed in his place as shall be agreed on by the said Houses of Parliament: And in case any difference in opinion shall happen amongst the said persons so assembled touching any the matters that shall be proposed to them as aforesaid, that then they shall represent the same, together with the reasons thereof, to both or either the said Houses respectively, to the end such further direction may be given therein as shall be requisite to that behalf. And be it further ordained by the authority aforesaid, that, for the charges and expences of the said divines, and every one of them, in attending the said service, there shall be allowed every one of them that shall so attend during the time of their said attendance, and for ten days after, the sum of four shillings for every day, at the charges of the Commonwealth, at such time, and in such manner, as by both Houses of Parliament shall be appointed. And be it further ordained, that all and every the said divines so, as aforesaid required and enjoined to meet and assemble, shall be freed and acquitted of and from every offence, for future penalty, loss or damage, which shall or may ensue or grow by reason of any non-residence or absence of them, or any of them, from his or their, or any of their church, churches, or cures, for or in respect of their said attendance upon the said service; any law or statute of non-residence, or other law or statute enjoining their attendance upon their respective ministers or charges, to the contrary thereof notwithstanding. And if any of the persons above named shall happen to die before the said assembly shall be dissolved by order of both Houses of Parliament, then such other person or persons shall be nominated and placed in the room and stead of such person or persons dying, as by both the said Houses shall be thought fit and agreed upon; and every such person or persons, so to be named, shall have the like power and authority, freedom and acquittal, to all intents and purposes, and also all such wages and allowances for the said service during the time of his or their attendance, as to any other of the said persons in this ordinance is by this ordinance limited and appointed. Provided always, that this ordinance or any thing therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this assembly assume to exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power than is herein particularly expressed.

PREFACE.

Preface to the Directory for the publick worship of God in all the three kingdoms, agreed upon by the honourable Houses of the Parliament of England, and formed by the assembly of divines at Westminster with the assistance of Commissioners from the Church of Scotland.

"In the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain, erroneous, superstitious, and idolatrous, in the public worship of God. This occasioned many godly and learned men to rejoice much in Book of Common Prayer, at that time set forth: because the Mass, and the rest of the Latin Service being removed, the publick worship was celebrated in our own tongue: many of the common people also received benefit by hearing the Scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church of England, (notwithstanding all the pains and religious intention of the compilers of it,) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly increased the burden of it; the many unprofitable and burdensome ceremonies

contained in it have occasioned much mischief as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians have been, by means thereof, kept from the Lord's table; and diverse able and faithful ministers, debarred from the exercise of their ministry, (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors,) and spoiled of their livelihood, to the undoing of them and their families. Prelates and their faction, have laboured to raise the estimation of it to such an height, as if there were no other worship, or way of worship, of God amongst us, but only the service book, to the great hinderance of the preaching of the word, and (in some places, especially of late) to the justling of it out as unnecessary, or, at best, as far inferior to the reading of common prayer; which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves on their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the mean time, Papists boasted that the book was a compliance with them in a great part of their service, and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves: in which expectation they were of late very much encouraged, when, upon the pretended warrantableness or imposing of the former ceremonies, new ones were daily obtruded upon the church.

Add hereunto, (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office: so, on the other side, it hath been (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be divided from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

Upon these, and many the like weighty considerations in reference to the whole book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first reformers, (of whom we are persuaded, that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance with thankfulness and honour,) but that we may, in some measure, answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed Churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavours for uniformity in divine worship, which we have promised in our solemn league and covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following Directory for all the parts of public worship at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of divine institution in every ordinance; and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God: our meaning therein being only, that the general heads, the sense and

scope of the prayers, and other parts of public worship, being known to all, there may be a consent of all the Churches in those things that contain the substance of the service and worship of God; and the ministers may be hereby directed, in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself, and the flock of God committed to him, and by otherwise observing the ways of Divine Providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions."

Lines to Sir F. Henniker.

To the Editor of the Calcutta Journal.

Sir,

If you consider the enclosed Lines worthy of publication, you will much oblige me by inserting them in your excellent JOURNAL. I received them from the author, and I believe they have not yet appeared in print.

Banda.

Your's, &c.

D—

LINES.

Addressed to Sir Frederic Henniker, Bart. on his intended Tour through Greece. By F. C. Friend, Esq.

To you, Sir Frederic, let the friendly muse
Address her theme, nor you that theme refuse;
Now that you bid farewell to Britain's shore
The ancient seat of Learning to explore,
Where Genius, Science shed their orient rays
And crowned their votaries with immortal bays;—
Philosophy with her persuasive powers
Divinely warbled in th' Athenian bowers;—
Archippus here the glory of his age
With classic beauties graced the Critic's page,
Divine Cratippus led the aspiring youth
In the fair path of philosophic truth,
While Plato 'neath the Academic shade
Wisdom in bright alluring forms portrayed,
Here Aristotle whose profound research,
And philologic skill none yet could reach,
O'er the vast range of Science winged his flight
And brought her hidden, deeper stores to light,
Whose subtleties while they obscure his page
Delight, astonish each succeeding age;
E'en Alexander owned the Stag'rite's powers
And from his knowledge culled the choicest flowers,
Here Solon formed those sacred codes of law
Whence future ages rules and maxims draw,
Here Oratory her bright charms display'd
In each alluring elegance portray'd
Whose thundering voice with powerful control
Roused all the dormant feelings of the soul,
Bid Patriotism raise her drooping head
Who for her country nobly fought and bled,
Here Homer sung,—here Sappho swept the Lyre:—
The Lidian meteor shed his comic fire:—
Here Sophocles and Aeschylus combined
To grace the Cean muse with charms refined,
To move the soul—command our tears to flow
And fill the breast with sympathetic woe.
This is the school where all may wisdom learn
And truth from specious fallacy discern,
The Sage—the Statesman here instruction find
Collect wise maxims, and improve the mind,
While here in meditation rapt we tread
O'er crumbling turrets, ashes of the dead,
Behold proud Athens sunk in ruin lie
Which could the world in wealth and splendour vie.
Here trophied heroes once with glory crowned
A lifeless mass now mouldering in the ground,

While the frail vestige of the tottering tower
Once the proud emblem of her strength and power,
In awful grandeur tumbles o'er our head
And seems to emulate the slumbering dead,
Here—here while partial History strives to trace
Her shrouded glories—every former grace,
She sees the general wreck and marks the doom
That all alike must moulder in the tomb,
But thro' those turrets menacing the sky
Consumed by hostile fires in embers lie,
Yet glowing still in the historic page
The Traveller's Virtuoso's mind engage.
While Fancy paints each stirring scene to view
Rebuilds her towers, and kindles war anew,
Bids every Sage his wonted form assume
And wakes the Hero from his drowsy tomb,
While glittering armies passing in review,
And flushed with fury deadly fight renew,
The warlike clarion wakes a thrilling sound
And gasping heroes shew the ensanguined ground,
Or when with magic touch her powerful wand
Bids lofty Stoic Academia's strand
In all its glories decked,—while crowds appear
To throng her shade, a Plato's voice to hear,
But here the Muse must check her towering flight
Thro' ampler, brighter, nobler scenes invite.
Yet you, Sir Frederic, rich in ancient lore
Will cull the beauties of each classic store,
Bear the rich nectar to your native Isle
Where Freedom, Happiness, and Friendship smile,
Here a loved mother, sisters, brothers dear,
The tender objects of each pleasing care,
Now for awhile your absence called to mourn
With glowing hearts will greet your safe return.

Weather at Moorshedabad.

To the Editor of the Calcutta Journal.

Sir,

We have had for some days a succession of hot sultry weather. On Wednesday the 6th, the range of the Thermometer was as high as 92½° in the shade.

Hours.	Degrees.	Remarks.
At 8 A. M.	89	Calm, clear weather.
At 10 A. M.	90	Cloudy and calm.
At 12 A. M.	91½	Light airs from the S. E.
At 2 P. M.	92	Calm and cloudy.
At 3 P. M.	92½	Calm and cloudy.
At 6 P. M.	88	

On the morning of the 7th a Gale set in from the Eastward, with Rain, which has continued ever since, though more moderate this morning than it has hitherto been. This may be considered as the setting in of the Rains, and if the weather does not shortly clear up, much may be apprehended for the safety of the Crops of Indigo, which are likely to suffer from too great a succession of Rain. The Crops in this vicinity have hitherto borne a very promising appearance, and held out a prospect of an ample season, but should the present Gale be general, the low lands must suffer from so heavy a fall of water, if we may judge from the face of the country near this station.

I am, Sir, Your most obedient Servant,

June 10, 1822.

M—

Exports from Calcutta from the 1st to the 31st of May, 1822.

Cotton, to London,.....	Bales of 240 lbs.	302
Sugar, to London,.....		1250
Liverpool,.....		2016
Saltpetre, to London,.....		3222
Piece Goods, to London,.....		5100
Silk, to London,.....	hazar mannds	500
Indigo, to London,.....	factory mannds	2319

ASIATIC DEPARTMENT.

—641—

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Smuggled Opium.—One Gooram Ghose having arrived at the house of Goorooprosand Dey, in the village of Gondhorbonpara in Parooa Pergunnah, had lodged there three bags of smuggled opium; some time after Ramchand Ghose, a Daroga of the Ougary Department of the zillah of Hooghley, having obtained information from some body, came to the village attended by his own Choprassy, Jumadar, and others. The smuggler of opium immediately made his escape, leaving behind him the whole of that article; on this the Daroga bound the master of the house and the three Bullock drivers, and took them with the opium before the magistrate. The opium was found upon weighing to be 10 mannds, 5 seers 14 chittacks, one-fourth value of which, at the rate of 8 Rupees per seer, was given a reward to the Daroga, the Jumadar, and the persons that had brought information. The three Bullock drivers have been discharged, from their having no share in the offence, and Goorooprosand Dey has been sentenced to remain in confinement for six months. All endeavours to secure the smuggler have as yet proved vain.—Sungbad Cowmoody.

A Boat lost.—On Monday the 15th of Joystho, some traders, in a boat freighted with furniture for sale, were coming to Calcutta; when near Polta about noon, they were met by a sudden gust of wind, which upset the boat; among the persons floating was a boy of about fourteen years of age, named Goorooprosand, who frightened by the undulating motion of the water, began repeatedly to cry out for his mother. In the meantime, by the Divine will, an Englishman who was passing by in a boat, hearing the cry, immediately ordered the boatmen to make up to the boy, and then took him in his boat with the others. Thus have the lives of all those persons been saved, which is the greatest good; but the boat and freight have been entirely lost.—Sungbad Cowmoody.

To the Editor of the Sungbad Cowmoody.

SIR,

Having of late been in this splendid city of Calcutta, and seen the various pieces of intelligence published in your Cowmoody, I frankly declare to you a subject which nearly concerns my interest and I have much at heart, which, if thought worthy of a place in your paper, you will oblige me by inserting it among those pieces of intelligence, and make it known to the public.

I am a Brahmin of some good village, but have not of late that respect for my family as before, and can neither obtain a dowrie in Marriage, nor can I get a family for intermarriage, and with respect to money I may urge the same complaint. Being almost in the meridian of life, therefore I have not yet been married, the principal cause of which is that it cannot by any means be done under three hundred rupees; consequently that which is altogether impossible on our part cannot be accomplished. But "A wife is married to get a son, and a son is necessary to offer funeral cakes." I, not being married, cannot expect to have a son, and have no hope when I am dead, far from funeral cakes being offered unto the forefathers, that not even a handful of water will be offered unto them. I request therefore that if one of the thousands of opulent, honest, pious, well-intentioned, charitable, generous, and virtuous inhabitants of this seat of virtue, should kindly take the subject into their serious consideration, and by doing this great favour, plant a family of Brahmins, then we need not speak of his great deed, but I shall be very prosperous.

JOYCHONDRO SHORMA'S ADDRESS.

Our humble address on this head to the sensible world is, that we had formerly many things of this kind to make our remarks upon, but those having been confirmed by the above letter, we have been so much grieved, that it is impossible to describe our sorrow at large. Far from arguing about the manner that any point of our religion, whether secular or spiritual, or customary, is now in discussion before some virtuous men, we do not even listen to it. We regard and constantly bear on our head those only which are the customs of the country, of particular families, and of the people, and which our elders have performed successively. But the cause of the great boast that we make by calling this India the seat of virtue seeming to be on the point of decay, we beg to say something about it, being greatly troubled in our heart.

Our Shastras being true, the very great sins ascribed by Munoo and others and by the ancient Smartha Bhattacharjee for the selling of the female offspring, is known to almost all the good and the sensible world. We now hear of the practice of this sinful act in many places; (God knows) according to what authority we cannot say, but it is readily practised. To do away this, is indeed necessary; but in truth we have not that power. If therefore those rich and virtuous inhabitants of this country who neglect to remedy the evil, when they have somehow or other witnessed it, and many of the very honest families beginning to decay, from their descendant Brahmins not being able to get married owing to some defect made in the Family by Bolal,* on the planting of these families of Brahmins, bestow a part of the attention with which, at their own expense, they set up thousands of images of Shiva, perform sacrifices, and various other grand festivals, donation, &c. for gaining good hereafter, they may become the author of a deed which would set off with a string of pearls the gold climber of their glory, and shine for ever with an unceasing brightness. This is my humble request. Those great persons who consider as a straw what to others are immovable, can by a glance comply with such a small request, either by doing it themselves, or committing it to others.—*Sangbad Comedy.*

Theft.—A theft was perpetrated in the house of Ponchu Anherent in Khordoho about midnight on Tuesday the 28th of May. The next morning this Ponchu Anherent sent for Poran Sordar the Chowkeydar of the place, and upon scolding him, he said, "Make out a list of all the things you have lost, with their prices affixed, and I shall at present give you half of the total sum, and you must take the remaining half by instalments." Having spoken these words, the Chowkeydar went in search of the thief, when a spy came and gave him information "I have found out the thief; all those things are in Keenoram Ghose's house." The Chowkeydar no sooner heard this than he hastened to Keenoram Ghose's house, where he found the lost articles, seized and bound him, took him to the Thana, and began to scold and abuse him as much as possible. At this Keenoram gave out "I am not the only person, I have several comrades, whose names are these: Boksoo Durjae, Kishno Mootsa, Kassenaut Koberaj, and his concubine; all these persons having consulted together, this theft was perpetrated. The Chowkeydar hearing this, immediately went with Keenoram Ghose to the Thana at Enredoho, and made a report of all the particulars, upon which the Daroga and the Bokshe having brought the above mentioned persons bound to the Thana, have sent them in the village to know their character whether they were capable of committing theft. The result will be taken notice of afterwards.—*Su'ghad Comedy.*

* The introducer of so many casts and shades of casts among the Hindoos.—TRANSLATOR.

Christmas Gambols.

"TRIFLES LIGHT AS AIR."

Answers to the following are requested from our juvenile readers:

1. Why is love like a potatoe?
2. What liquid in the English language can best express nine Alberman without their wigs, an Oyster in love, a disappointed Lobster, Bergami's whiskers, Mr. Brougham's wig, and the Chain of Tartary's great toe?
3. What word is that which by taking away a letter makes you sick?
4. Why is a Spectator like a bee-hive?
5. In what month do ladies talk the least scandal?
6. What is the difference between a school-master and his scholars?
7. Why should a stupid man be run through the body?
8. Why is a slaughtered ox like an ell of cloth?
9. Why is a fixed star like pen, ink, and paper?
10. Why is a handsome woman like bread?—*Bombay Courier.*

CURRENT VALUE OF GOVERNMENT SECURITIES.

Remittable,.....	18 0 = 17 8
Non-Remittable,.....	9 0 = 8 8

Selections.

Letter of a Native.—Our readers will find a very sensible letter to-day in another part of the Paper, on the want of encouragement to the Natives of India. It is written by a most respectable Native of Calcutta, and a man of unquestionable character and talent. We think it deserving of serious consideration, and we hope it will attract the attention of those who can promote the objects the writer has in view. Something is expected of us to ameliorate the condition of the Natives. We are the fourth of those nations who have possessed an Indian Empire, and we should not follow the example of those who preceded us. "The Government of the Portuguese, though acquired by romantic bravery, was unsystematic and rapacious; the short one of the French was the meteor of a vain ambition; the Dutch acted upon the principles of a selfish commercial policy; and these, under which they apparently flourished for a time, have been the cause of their decline and fall. None of these nations sought to establish themselves in the affections of their acquired subjects, or to assimilate them to their manners; and those subjects, far from supporting them, rejoiced in their defeat: some attempts they made to instruct the Natives, which had their use; but sordid views overwhelmed their effect. It remains for us to shew how we shall be distinguished from these nations in the history of mankind; whether conquest shall have been in our hands the means, not merely of displaying a government unequalled in India for administrative justice, kindness, and moderation, not merely of increasing the security of the subject and prosperity of the country, but of advancing social-happiness, of meliorating the moral state of men, and of extending a superior light, further than the Roman eagle ever flew."

Jessore.—We have been favored by a friend with the perusal of a letter from Jessore, which states, that on the night of the 6th inst. a violent storm commenced which continued till the 10th, (the date of the letter.) The hopes of most of the speculators in Indigo, in that part of the country, had been destroyed; for the first 36 hours, the gale was so violent, as to tear up several large trees by the roots, carrying away large branches, and leaving them all without a leaf. The Indigo Plant was not spared, all that was nearly ready for cutting was stripped of its leaves, and absolutely levelled with the earth. The rain had been exceedingly heavy the whole time, and all the low grounds in the neighbourhood were completely covered with water. It appeared very doubtful whether the injured plant could be at all recovered, but there were no hopes that the remaining leaves could be saved, as they were entirely blighted, and they could not have been ready for cutting before the end of the present month. Those Cultivators whose plantations are in the low grounds have little to hope, as they are obliged to cut it, and the rivers had already risen very considerably.

Ships under Dispatch for England.—Ship ADAMANT, for London direct, to sail in all this week.—Ship SUSAN, for ditto ditto, about the 29th instant.—Ship MELLISH, for ditto via Madras, ditto ditto.—Ship DUKE OF LANCASTER, Liverpool, via Madras and Cape, about the 26th or 27th instant.—Ship HINDOSTAN, for London direct, early in July.—*John Bull.*

Indigo Crops.—In our paper of Wednesday last, when speaking of the sudden rise of the river—(no less than 21 inches within the two preceding days), we expressed our apprehension lest the late heavy rains should prove injurious to the Indigo Crops, and we are sorry that by Letters from the interior, our fears are now confirmed. A gentleman who has the superintendence of Factories near the Zillah of Jessore writes on the 9th inst. to a Mercantile House in Calcutta, who have kindly handed it to us for inspection, in the following manner:—

"After the many favourable accounts I have hitherto addressed you on the subject of Indigo, it is doubly distressing to my feeling that circumstances oblige me to alter my tone. During the last few days we have experienced such dreadful, such tremendous falls of rain, accompanied with a perfect hurricane, that the country has become almost an unbroken sheet of water, and I greatly fear all my hopes of doing well rest on but a sandy foundation. In consequence of the violent wind the plant that would by this time have been nearly fit for cutting, now presents hardly any thing but a collection of bare stalks. If the weather had any appearance of clearing up (which I regret to say is not the case) I might after all do as well as my neighbours, since there is not much of my crop liable to be destroyed by inundation. I have thought it proper to make you acquainted with this melancholy intelligence."

There is every reason to dread that the sudden and unusually early appearance of the rains will be attended with equally bad consequences in other parts of the country. If the abatement that has taken place at Calcutta for the last two days be general, it will relieve the fears of those whose property is exposed on low tracts of land liable to be overflowed by a very trifling rise of the river; but the damage done by the violent hurricane mentioned in the above extract, is of a hopeless nature, and we cannot venture to hazard an opinion on its probable extent; since a great part of the plant saved from the inundation may have been rendered nearly useless by being stripped of its leaves by the violence of the wind and rain in the early part of the present month.—*Hurkaru.*

Hints by a Hindu Observer.

To the Editor of John Bull.

Sir, The Government having always evinced it to be their desire, to improve and better the condition of the Natives of this Country in every way, I beg to bring to the notice of the Public a case, which is no doubt obvious to every one of your readers, who knows any thing about them; I mean the want of encouragement to the natives, which, together with the evil arising from it, in consequence, I shall illustrate by facts, not with the view of complaining, but in the humble hope that, should any of the Public Functionaries who have it in their power to improve their condition, ever allow the subject to enter their minds, I dare say they will indulge it with their consideration, and in that expectation, I have ventured to send you the following remarks, and trust you will have the goodness to publish them in the JOHN BULL:—

The Natives have no views nor prospect of rising, nor any allurements either in a pecuniary way, by designation or distinction; to induce them to improve themselves or exert their abilities, and to exercise and cultivate those virtuous principles which are to be found amongst the people of the West, and which though invariably expected from them by their employers, the latter do not appear desirous of allowing them any means, whereby it might be insured.

A young man not incumbered with wordly burthens, enters into the service as a *Mohirrir*, *Monshee* or *Kiraneer* for a small stipend, barely sufficient for his *Khanna* and *Caprah*, with which in a single state he is contented: he generally conducts himself uprightly and honestly, and regularly discharges the duties entrusted to him, as far as his abilities will allow; but as he grows in years, his wants become apparent, being now obliged by the *curst* custom of the country, to change his mode of living, he naturally looks for an increase or promotion, which he can only obtain in a small degree by the *Mohirbanee* of the *Sahib*, under whom he may be employed, but when he knows the principles of the arrangement of the department he is in, where neither promotion nor encouragement is held out, and finding all natives are classed indiscriminately under one head, by which they are designated, and being even uncertain of continuing in the Office, which depends on the will and pleasure of the Master of the Department, who may alter it according to circumstance, he is agitated on the change of its head taking place, and often discharged for a mere trifle, and even sometimes for no fault whatever, without any regard to his length of service, rank and age, for the purposes of making room for some of his own dependants and Volunteers of *Commedear*,* who pester the Gentlemen with notes of recommendation, *Arcees*, &c. for employments, and these recruits often prove to be worse than those removed.

Many of the old servants are however continued by the power of Prayer, entreaties, and *Sosfarish*,† and also where there is no necessity of making the vacancy, they of course remain.

The Natives thus situated (deficient in abilities, destitute of the benefits of proper education, overwhelmed with the religious customs and *Dastours* of the country, which render it necessary for them to expend more than they can honestly earn) seeing that there is no consideration for them, and except the trip into the service, which is the only resource open to them, they direct their sole attention towards the vast field of depredation, the doors of which, notwithstanding the many rigid regulations and unremitting endeavour of the officers of Government to suppress it, is still leaky, the cunning and the sly natives penetrate into it, and the hole is often enlarged beyond conception, owing to the carelessness of the Master, who places himself in the light of an enemy towards, the whole of the Native Officers of his own *Amlah*, by his uniform rigidity, showing manifest distrust and denial of encouragement, instead of rendering himself beloved, truly revered and respected, by paying that attention which it is in his power to shew to his inferior officers, and indulgence by promoting their views in the same manner, as is shewn to his European dependants. The *Amlahs* are his colleagues, with whom he is obliged to act, and without whom it is impossible for him to execute the duties of his office in this burning climate; he makes himself a fierce object of fear in every respect, and *Chowkedar* over their transactions and motions, for the purpose of preventing imposition, and fraud, which often and every hour attract his attention, and consequently is occupied in keeping his own officers in check and guarding against their deceit more than he is engaged in discharging the more important duties of his office.

A *Serishtadar* or cashier, holding an office of high responsibility and possessing a trust of great magnitude, receives very moderate allowance, which is fixed for ever, and it is never augmented, and on this unalterable Rs. 50, or 100! he is expected to live honestly a sum scarcely suf-

* Candidate for employment.

† Recommendation.

Watch.

Coat

ficient to pay for his conveyance, and *Jamah*,‡ much less to think of supporting his family out of it.

It may be questioned, why the Native *Amlahs* do not conduct themselves uprightly and honestly, since there is pleasure in doing right, which every honest man feels, but this principle cannot always be cherished in an unsteady mind, absorbed in poverty, annoyed by necessity, and discouraged by distrust and denial of promotion.

The little encouragement which existed in the Government's employment, has since been twisted and much curtailed. Formerly there were various appointments for Natives of respectability and considerable trust, but they have been mostly abolished. The writers in Public Offices had 300 Rupees a month, but on their demise, the vacancy has been filled by some body for one third of that allowance, and the balance saved or distributed to others in the Office, so that the appointment terminated with its holder.

In the Government employment of the *Mosulman* kings of former days, the Natives had titles bestowed upon them such as *Roy*, *Misjomedar*, *Holdar*, &c. which many of them still retain, but the enlightened Government from which they have every expectation and hope for more, does not allow them any distinction, or while its Members and Officers indiscriminately bestow the degrading epithet of *Sarkur*, which means a Steward or Superintendent of the household; but many are neither Steward nor Butlers.

The *Mahommedans* also gave them *Jagheers* and rent-free lands, which are still enjoyed by them, but it does not appear that any Native has received an inch of land within these last 50 years.

Now, Mr. Editor, I beg to leave the subject to the liberal opinions of your readers, and to ask what encouragement have the Natives got to exert themselves so as to meet with your approbation, or endeavour to do credit to the British Laws, and to love Public Services, or respect its interest?—Instead of securing this by rendering their enslaved minds liberal, they are driven by necessity to violate their trust, while they see that they are deprived and denied the encouragement given to their fellow subjects.

Will an aspirant be regular, honest, and upright, if he is for ever to be retained as an aspirant? and kept without the prospect of promotion to the higher ranks of the line, in which he has entered, and not allowed to retire on a Pension in his old age? Nay he will not accept such a situation, but the case of the Natives of this country is different;—they are obliged to accept it.

It may be said that Government might make many respectable appointments for the Natives, but they have given it so much reason of distrust, that it has turned its face towards giving any appointment of considerable trust, but what it is obliged to bestow upon them, and the *Dawans* or other Native Officers who had been appointed to trustworthy situations, with due expectation of their doing credit and honoring it's favor, have abused and violated it, and in the way of making money they have received in both hands, when ever they could. But what is it owing to? I think those persons were men without principles, and having at once with very little or no trouble, obtained such respectable situation, they did not know the value of it. They forfeited their situations with their character for a time only, while others of respectable character, for ever suffering in the opinion of the British Gentlemen, and all this in my humble opinion arises chiefly from the uncertainty of their continuance and further promotion.

A Native in a respectable and responsible situation knows very well that when the head of the Department is removed to another Office, he is no longer to be retained in his situation, and therefore the interval in which he is employed, is the only opportunity wherein he must do what he can, to hoard up and reap his harvest, to answer his winter, whereas if he were aware that no body could remove him without a just cause, or that he would stand a chance of promotion if he would conduct himself properly, and be honest in the execution of his duty, he would naturally refrain himself from any dishonest act.

I am, Sir, &c.

AN OLD PRAJAH.

June 13, 1822.

PRICE OF BULLION.

Spanish Dollars,	Sicca Rupees	205	8	a	206	4	per 100
Doublons,		31	0	a	31	8	each
Joes, or Pizas,		17	8	a	17	12	each
Dutch Ducats,		4	4	a	4	12	each
Louis D'Ors,		8	4	a	8	8	each
Silver 5 Franc pieces,		191	4	a	191	8	per 100
Star Pagodas,		3	6	a	3	7	6 each
Sovereigns,		10	9	a	10	8	
Bank of England Notes,		9	8	a	10	0	

Dinner Scene.

To the Editor of the Calcutta Journal.

SIR,
I have been but a few days in the Country, and therefore can know but little either of you or of your Paper; however, the little I do know has much prepossessed me in favour of both. Last evening, while turning over the leaves of an old volume of the CALCUTTA JOURNAL, I was quite delighted to perceive, that you are not only a strenuous upholder of the privileges of us settlement-seeking Damsels, but that you embrace every opportunity, by publishing our grievances and commenting upon them, to inculcate on the minds of the Indian Beaux, the necessity of paying us that deference and attention which we ought always to receive. Seeing what your disposition is towards us, I shall make no apology for troubling you with a few lines.

Mamma told me that as soon as I arrived at Calcutta, a public Ball would be given, and that in the full blaze of Madamela Dandine's carefully-chosen and no less carefully-preserved finery, in the pride of my youth and beauty, with waving ostrich plumes and gay sprigged Parisian muslin, admired by all the men, and envied by all the women, I should have the whole of the rank, respectability, and eligibility of the Indian metropolis sighing at my feet; and that my sole perplexity would be, amongst so many desirable lovers, to choose the one most calculated to make me happy.

I left England because the men there have become cold, mercenary, and addicted to Celibacy; and because Mamma with all her match-making talents (she has "got off" my three elder sisters) could not procure me a husband, and came to this Country in the hope of having all my wishes in this respect speedily gratified, for I think with our immortal Bard,

"That earthlier happy is the rose distilled,
Than that which withering on the virgin thorn
Grows, lives, and dies, in single blessedness."

Conceive, Mr. Editor, my distress and consternation, on my arrival, to find that there are in Calcutta about 100 unmarried ladies, and that many of them possess nearly equal claims to the attention of those blind and apathetic creatures—the men;—as myself, and that young ladies are proportionately as numerous and as neglected as in the mother country.

I dined the day before yesterday at Mr. —, the Civilian's, and was seated next to a gentleman of a grave and reflecting appearance, and I confidently expected much benefit from his instructive conversation. I addressed some trifling observation to him, to draw him out. The only reply I received was "Umph!" and a puff from a long thing with a silver top, which he held in his mouth, and which made a noise not unlike the boiling of Mamma's small breakfast kettle. This must be the eccentricity of genius, thought I, he will improve upon a closer acquaintance; but on a closer acquaintance, I perceived that all his knowledge was of his own Hookah (I think it is called) and his genius shewed itself in his being an excellent judge of English Claret. Disappointed on the one side, I naturally turned to my neighbour on the left; he was a much younger man than the other, and as talkative as my friend on the right was silent. I listened to him for some time attentively, and acquired much information about "Arabs, Europe Harness, Bull Dogs, and where the Calcutta Hounds throw off." In the after part of the evening my hopes of meeting an intelligent companion revived, when an old gentleman that I mistook for a General Officer, but upon his nearer approach, I perceived that he had but one epaulette on his coat, seated himself on the Sopha beside me, and said "Miss, are you not lately from England?" I answered, "yes," and told him that I had been in Calcutta but a few days. He continued—"Pray did you bring out the Increase of the Bengal Army?" I replied in the affirmative; and told him that we had brought a great many Soldiers from the Cape "You misunderstand me," said he, "was Major Cragie a passenger on board your ship

from England?" "No." At this he heaved a deep sigh, and walked away in so disconsolate and miserable a manner, that though I did not know the cause of his grief, I really pitied him.

Your most obedient Servant,

Chowringhee, June 31, 1822.

HARRIET HAWTHORN.

Shipping Arrivals.

CALCUTTA.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
June 14	Eliza	British	E. S. Woodhead	Madras	May 28

MADRAS.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
May 26	Roza	British	J. Anderson	Colombo	April 26
27	Quick Bruzeeda	British	V. V. Rams	Rangoon	
28	Flora	British	J. Sherrieff	Trincornalle	May 26
28	Udney	British	T. Woodley	Muscat	May 9

Stations of Vessels in the River.

JUNE 13, 1822.

At Diamond Harbour.—ST. THIAGO MAIOR (P.)—ELIZA, inward-bound, remains.—PALLAS and FRANCES CHARLOTTE, passed down. Kedgerree.—WELLINGTON, still on shore.

New Anchorage.—H. M. S. TERS.—H. C. Ships EARL OF BALCARNAS, and SIR DAVID SCOTT.—HARRIET.—LADY FLORA.

Birth.

In the Fort of Allahabad, on the 20th ultimo, the Wife of Mr. A. CAMERON, Deputy Assistant Commissary of Ordnance, of a Daughter.

Deaths.

At the Presidency, on the 11th instant, Captain BENJAMIN ROBERTS, of the Country Service, late Commander of the Ship SULTANIA, aged 39 years. There are few to whom the virtues of the deceased were known that will not deeply regret his loss. His manners exhibited the rare union of mild and unassuming deportment with all the boldness and open hearted generosity of his profession; and his character as a man was such as to deserve the good opinion of all who knew him. He has left a Widow to lament his irreparable loss; and a large circle of friends and acquaintance to regret his early death.

At the Presidency, on the 5th instant, Mr. JOSEPH ROBERT RAINS, late of the Honorable Company's Artillery, aged 21 years.

At Hansee, on the 22d ultimo, the infant Son of Lieutenant RAMSAY, 5th Regiment of Native Infantry, aged 1 month and 22 days.

At St. Thomas's Mount, Madras, on the 20th ultimo, Lieutenant and Adjutant LOWE, of the 1st Battalion Madras Artillery.

At Madras, on the 6th ultimo, sincerely and deservedly regretted, Lieutenant R. R. TERNAN, Sub-Assistant Commissary General.

At Panigahotterry, on the 16th ultimo, after a short but painful illness, which he bore with true Christian fortitude, and resignation, JAMES GARDNER, Esq. of the Conservatory Department, aged 50 years.

At Jaffnapatan, on the 27th of April, in child-bed, and in consequence of a fatal fever, which she was attacked with at Mullativoe, Mrs. JOHANNA HENRIETTA GRATIAN, wife of Mr. ADRIANUS SEBASTIANUS FRANCKE, Secretary to the Sitting Magistrate of Mullativoe, aged 20 years and 4 months, leaving a Husband and 3 Children, all labouring under the same disease, to bewail her untimely death.

At Fort St. George, Madras, on the 22d ultimo, Mrs. BRIDGET GAGER, wife of Mr. GEORGE GAGER, aged 19 years.

Errata.

In yesterday's JOURNAL, in the Letter signed "A POOR PROPRIETOR," page 622, line 24, from the bottom, FOR "the Cratur Duncan" READ "the Cratur Daugall."

In paragraph 3, line 8, of the Letter signed "SUAVITER IN MODO,"—FOR "but get him appointed Kitchener General,"—READ "but getting him appointed, &c."

BANK OF BENGAL RATES.

Discount on Private Bills,.....	12 per cent.
Ditto on Government Bills of Exchange,.....	12 per cent.
Interest on Loans on Deposit,.....	12 per cent.
Bank Shares—Premium,.....	38 a 40 per cent.